233 usual then trek away to new pasture lands. The change of residence
361 as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 The men fill their water-bags, made from the stomachs of cattle
361 or antelope, put together the last portions of veldkos and dried meat, and then, with the help of their wives and children, take down
484 their huts, roll up the mats, and tie the sticks into bundles, which
492 are all fastened with straps on the backs of pack-oxen. Other oxen
[415] bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women
[222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 The principal occupation of the people is to look after their herds
● 512 and flocks. Even this is light, and employs only the younger members
517 of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else is chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos,[1] or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat
512 leisurely. Only with the sinking of the sun and the return of the
517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[1] [i.e., various wild bulbs and roots. – Analyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep.

Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.[1] The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the acacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Portulaca sp.*) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter.

In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally

[1] The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, 184–206; cf. Kolb, *Vorgebirge der Guten Hoffnung*, 96 sqq.; Fritsch, *Eingeborenen Süd-Afrika's*, 325–6; Schinz, *Deutsch-Südwest-Afrika*, 91–3; von François, *Nama und Damara*, 200–12.